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temporal body the spiritual body was developed, then a mighty boom has been given to Spiritualism. We have only stated the facts in the case."

### Infidelity.

FROM MRS. L. E. WATSON'S ANSWERS TO WRITTEN QUESTIONS AT METROPOLITAN TEMPLE, SUNDAY, JANUARY 2, 1887.

**Question**—What is infidelity and who is the infidel? Has infidelity played any important part in the moral and physical advancement of mankind? If so, how?

**Answer**—The only harmful infidelity that we know anything of is man's infidelity to himself—"to the God within him"—"to the truth of his constitution"—"to the beauty of his environment." But the word "infidelity" has come to signify a disbelief in certain forms of theological faith, in certain religious ideas. Robert Ingersoll says: "Infidelity on my part is an unbelief in what you believe; while you also may be an infidel to my highest convictions of what is truth and right."

Infidelity to existing forms of faith, infidelity to accredited orthodoxy, infidelity to the Roman Catholic faith, infidelity to the infallibility of the Pope, or Bible—infidelity of this sort has played a most important part in the world's advancement. DOUBT has ever been the key in the hand of the investigator for the unlocking of the wondrous treasures held on the part of nature, so that infidelity to organized belief, to formulated creeds, has been the lifting of life's anchor from the mudbeds of an old effete faith, and the ship of beautiful thought has thus been set free to sail out on the sea of new discovery that is flashing with jewels of God's truth. Human souls, like deep-water ships, are made to sail, and not to be anchored in any soil of thought or upon any rock of belief; they are for the purpose of progress, for voyages of discovery, and infidelity has been the steam and sail by which men's minds have been driven outward upon the boundless sea of investigation.

And what treasure has infidelity brought home to the hearts of men? It was infidelity to declare that the earth moved, and was not the center of the solar system. It was infidelity to declare that the world was more than six thousand years old. It was infidelity to declare that God had not chosen one people for the revelation of his divine law, but all people. It was infidelity to declare that all men have a right to think concerning the spiritual relationship of God and man. In short, infidelity has been the sweet dropping rain upon the germinating principles of good in the human form.

[For the Carrier Dove.]

### The God of Nature.

"We believe in the existence of a God, but we know not the mysterious being so named, and we think it impossible to comprehend Him." If we say this to Catholic or Protestant, Jew or Mussulman, or to the self-developed free religious of America or England, their religion is blasphemed, anathemas are hurled forth and we are relegated to sink into hades and become lost souls. Flammarion, the French scientist and Spiritualist, in describing the situation, says: "It proves one thing, every flag has its fools!" "Religions are many, but reason is one," therefore reason and science ought to be our masters. Xenophanes said: "No man has known, no man can know anything relative to the Gods, and those who talk of it most, know nothing about it, and opinion reigns over all." Reason tells us he was nearer right than the theologians.

In searching for truth, fanaticism must be excluded, and as one advances in the knowledge of nature there is developed a conception of its author. Our knowledge of creation can never be absolute, so nothing absolute can be determined of the Creator. The existence of God is made apparent in the study of the natural sciences, and the majesty of the universal order which reigns in nature reveals the intelligence. As we, in our enlightenment, contemplate the supreme—the summit of creation—we behold no human being. Our most exalted ideas of power, holiness, goodness, justice and love sink into insignificance, and we are hushed as by a "still small voice." In pronouncing the name of the Infinite the character is completely ignored, for no name can express the attributes of the Almighty.

Science, as a tender and gentle teacher, invites us to believe that the sphere of our contemplation can be enlarged, and instruction can be gained in the general disposition of the universe, illuminating and enlarging our conceptions of the Divinity and his prerogatives, annihilating ancient dogmas, latter-day scaffoldings and uncovering ideal edifices that mislead.

As we examine the phenomena of nature, as a willing pupil in all humbleness of spirit, this conviction forces itself upon us, that God is the invisible support of nature, its organizing law, that he is not outside of the universe, nor is his personality confounded with the physical order of things, but as the essential force wherefrom all physical forces are derived and of which they are so many special manifestations.

God can be regarded as an imminent thought in the life and essence of things,

sustaining and organizing itself in the protoplasm as well as in the vast system of worlds. To attempt to define this thought, discussing its qualities or seeking its characteristics, (as that God is in the image of man, possessing hates, loves and passions) and trying to explore the abyss of the Infinite to satisfy our avidity for knowledge, or give us power over the ignorant by pretending to know that which we do not know, is not only ridiculous but sacrilegious, for God is infinite, the human is finite, and no bridge can span the distance between the infinite and finite.

In my next I will present some ideas of "God according to men" by some of our contemporary divines, philosophers and infidels; an examination of profound interest.

ABBA L. HOLTON.

San Francisco.

We acknowledge the receipt from Mrs. Mattie Patten Owen, of the CARRIER DOVE, an ably conducted monthly published in Oakland and devoted mainly to the elucidation of Spiritualism. It makes an interesting specialty of biographies, accompanied by beautifully executed lithographs, of some of its prominent advocates. In the number for January these comprise J. J. and Mrs. Owen, Professor J. R. Buchanan and others. The portraits are very life-like, and great credit is due to both artist and biographer. Another article of rare interest in this issue is a reprint from the San Francisco *Golden Gate* (which we intended to have noticed at the time of its issue) of a fac-simile of slate-writing obtained in closed slates at a sitting with Fred Evans in San Francisco. At this sitting, it is claimed, on a new closed slate with a short piece of pencil enclosed, writings were obtained in Chinese, Japanese, Egyptian, Hebrew and several modern languages. There are some articles in this issue of this CARRIER DOVE of great interest to the general reader. In topography and general get-up the paper is not excelled on the Coast.—*San Jose Daily Times*.

THE CARRIER DOVE for January is a gem of artistic and literary value. It contains a colored lithograph of a wreath painted under spirit control, by Mrs. A. E. Blair. Also contains pictures of Dr. J. R. Buchanan, Lorenzo Painter, F. A. Davis, J. J. Owen and Mrs. Mattie Owen. Copies are on sale at office of *Light for Thinkers*. The February issue of the CARRIER DOVE will be largely devoted to the Southern Associations, containing pictures of the leading characters in the coming reunion at Cincinnati. Order copies at once. Price, 25 cents.—*Light for Thinkers*.